Pam
Missions

1968

Liddick

FIFTY YEARS IN INDIA

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

I Chronicles 29:11

FEB 22'62

FIFTY YEARS IN INDIA

1910-1960

by

Ruth Sension Liddick

for

THE DEPARTMENT OF WORLD MISSIONS
Wesleyan Methodist Church

DEDICATION

This pictorial booklet celebrating FIFTY YEARS OF WESLEYAN WORK IN INDIA is lovingly dedicated to the memory of HAZEL RODGERS BANKER, Dean of Wesleyan Missionaries, who, by her understanding heart and complete dedication to her calling, set a solid example of the fully consecrated, hard-working missionary.

HAZEL RODGERS BANKER, Service to India 1922-1959

Pam
Missions

Bessie Ashton

Albert Ashton

Stella Wood

IN THE BEGINNING

Wesleyans began work in India in 1910. The Rev. and Mrs. A. E. Ashton who had served under the Vanguard Mission offered themselves and their work to our church. They joined the Wesleyans and the work at Pardi was turned over to us for $600. In December 1910 the Ashtons and Miss Stella Wood, our first representatives, sailed for India.

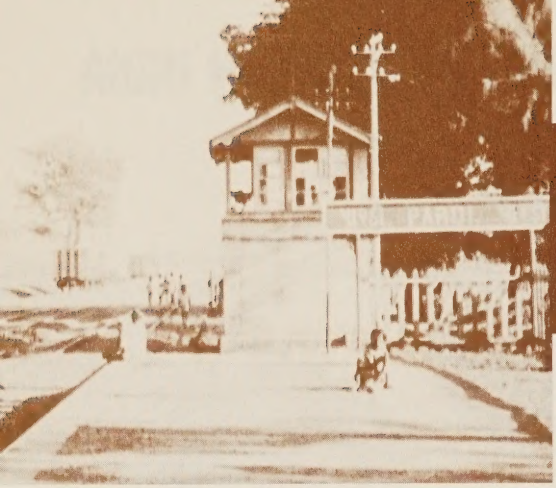
In 1916 the Vanguards turned the Sanjan work over to the Wesleyans and the Harveys who were stationed there became Wesleyans. From then until the present time our church has sent out 38 missionaries to Western India.

Grace Wood

Mr. and Mrs. Harvey

Mary Greene

WESLEYAN WITNESS IN WESTERN INDIA



Pardi Railroad Station

Pardi

Pardi is about 115 miles north of Bombay on the railway between Bombay and Delhi. It is located within the Gujarati language area. A home for missionaries, a church building, accommodations for an orphanage and boarding school, and houses for workers were all on the first compound. A beautiful grove of mango trees was within the land owned by the mission, the income from which helped lift the financial burden of such an establishment. The mangoes of the Pardi area are the best in India.

At first the boys' orphanage and boarding school were situated here. Later the boys were transferred to Sanjan and Pardi be-

Old Pardi Bungalow

came the center for girls. A number of our lady missionaries including Miss Stella Wood, Mrs. Clara Doty, Miss Mary Price and Mrs. Hazel Banker had charge of the girls' orphanage and boarding school. This included the arranging of marriages for the orphan girls. Today many of these girls are making happy Christian homes. Some of the husbands are

Orphanage Girls in front of their house at Pardi

Double Wedding of Orphans

Pardi Boarding School Girls

Christian workers, and a number of their children are successful in varied vocations.

About fifteen years ago the old Pardi compound was sold, the church building removed, and a new compound purchased nearer the bazaar and public school. On this compound there is a smaller modern bungalow and buildings for workers, Bible school classes, etc. There is a mango grove also. And it is planned that some day there will be a church building.

New Pardi Bungalow

SANJAN

Sanjan Church

Sanjan is about 90 miles north of Bombay on the railway. It is in the extreme south end of the Gujarati language area, some of the outreach of the work touching the Marathi-speaking peoples. For many years Sanjan was the head station.

The Sanjan Church has been the scene of wonderful spiritual outpourings. Many of the annual conferences convened there and Christian workers were trained within its walls and led into a deeper Christian experience at its altar.

In this church under the ministry of Rev. Charles Stalker men and women prayed through in four different languages. The presence of the Lord was so real that people spoke in whispers. It was repeatedly said that Brother Stalker's words were the breath of God. Missionaries and nationals have known this compound as hallowed ground.

Along with the boys' orphanage and boarding school at Sanjan, a carpentry school was in operation. Under the supervision of the missionary in charge, an Indian master was employed to teach the boys this very useful trade. A number of those trained in the school have had a large part in building the newer bungalows and churches and in fashioning furniture used in them. The raising of rice, as well as providing food for the boarding school, gave the boys occupation and practical experience which came in handy for those who settled on the farm colony.

In 1927 the Sanjan dispensary was built in memory of Mrs. Harvey and Mrs. Smeltzer, both of whom died in India. It was first operated under the supervision of Miss Knight. With the aid of trained Indian compounders, Miss Jones, Mrs. Liddick, and Miss Clocksen have also been in charge of the medical work at the Sanjan dispensary.

Sanjan Bungalow

Gym Class at Boys' School in Sanjan

Conference in Session in Sanjan Church

Transplanting Rice

Dandi - By

This mission station is located on the very shore of the Arabian Sea. Through the years the missionaries stationed there have ministered to its community and the surrounding areas much as Jesus did when he walked the shores of Galilee, for Dandi is a fishing village.

A dispensary was erected here about the same time the one in Sanjan was built. The people are poor and needy. The medical arm of the work has reached out and touched and healed many, not only in body but in soul and spirit. Miss Jones, Mrs. Landrey, Miss Clocksen, Miss Wright and Miss Grace Wood not only ministered to the sick throughout the day at the dispensary, but answered calls which came from the villages near and far, doing good and healing all manner of diseases.

In addition to the medical work,

Dandi Chapel

Mending Nets

- The - Sea

Dandi Bungalow

a lively evangelistic program has been carried on. Daily the workers went forth afoot or in ox cart, horse tonga, or jeep, reaching many with the gospel. Miss Grace Wood, and later Rev. John Landrey, are but two of those who walked the roads of this area preaching and teaching and demonstrating the love of God.

Patients arrive at Dandi Dispensary

Often the young people have met at Dandi for conventions enjoying their ring meetings out on the sandy shore where the Lord came near to touch hearts and lives as they worshipped in the presence of his handiwork.

Miss Jones starts out for a day in the villages

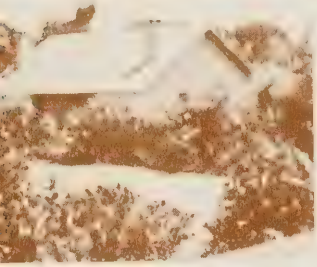
There were times too when the missionaries gathered together at the seaside bungalow to enjoy the Dandi breezes. It was always pleasant to sit in the Dandi Chapel with the ocean air refreshing us and the delightful blossoming trees providing shade and beauty.

Landrey Team to the District Camp

Missionary Tent used in District Work

Villagers at Vagchippa

Devier Chapel and Residence



GROWTH

Other stations and outstations opened as prayer support and financial support increased. Among them were Vapi, Udvada, Vagchippa, Levachi, Devier, Chival, Hava, Umersardi, Suklav, Sodalvada and Sukesh. People who have followed the development of the work closely will recognize the names of such places as Duhiya, Maroli, Nargol, Kalgam, Khatalvadi and Khamkal. In some of these places there were houses where missionaries could stay and there were accommodations for national workers.

These were opened after nationals and missionaries lived in the areas in tents during the cool seasons. Daily contacts were made, confidence won

A Group of Village Women and Children

Dedication at Sukesh

Sewing Class

Miss Jones and Co-workers in "Willing Willie"

and interest awakened through house-to-house visitation, daily "Sunday school" classes for the women and children, sewing classes, medical aid, and a preaching-teaching ministry.

Lakhmapore, Rypore, Suklav, Sodalvada and Sukesh are outstations where the land plot plan is in successful operation, producing rice, fruit, vegetables and hay. These areas are a part of the 188 acres of land purchased by Wesleyans the profits furnishing a large share of the income of the India Conference.

Sewing Class

Dedication of well at Sukesh

Rebeccabai making Bread

THE INDIA CONFERENCE IS ORGANIZED

DURING the early stages our ministry centered in orphanages, schools and evangelism. Slowly a few small church groups on mission compounds were assembled. The annual conference was organized in 1924 with Rev. P. D. Doty its first conference president. During the 36 years which have followed, three missionaries and three nationals have served in this office.

P. D. Doty

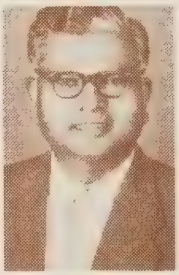
National secretaries have kept beautiful minutes and for the last ten or twelve years a national has been treasurer. In 1934 the conference ordained its first three elders, C. M. Justin, Thomas Kimaji, and Daniel Kalaji. A few years later Paul Parmar was ordained. Then Somchand Madhuvarsichand, and more recently, Ashirvad Christian, Babu Nikam, Silas Shah and Isudas Christian. Most recent of all, the India Conference ordained a missionary, Thomas Cowart, making ten in all.

F. E. Banker

A. E. Liddick

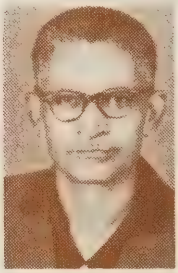
C. M. Justin

These are choice vessels of the Lord. They have had a vital part in the growth of the conference and advance of the Wesleyan Church in India. They have been used of God to lead their people to Christ and then, by faithful pastoring and instruction, to lead them into a closer walk with the Lord.



A. T. Christian

In addition to these ordained elders, the India Conference employs conference preachers, local preachers, catechists, colporteurs, Bible women, school teachers and medical personnel.

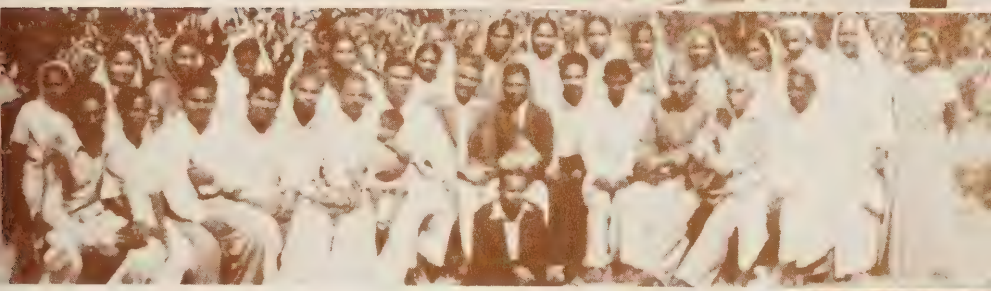


S. D. Madhuvarsichand

Secretary to the India Conference for many years

First Ordained Elders of the India Conference

Ordination of A. T. Christian



Conference Group 1958

Conference Group 1937

Conference Group 1938

Elders at Annual Conference in 1958

• POLITICAL PROGRESS

During the Fifty Years of Wesleyan Work in India, the country has been ruled by five British sovereigns, suffered under two world wars, undergone a great famine, conducted mass passive resistance, achieved independence, absorbed 457 native states, endured partition, undergone religious riots, experienced the loss of its great leader, Mahatma Gandhi, successfully completed its first Five Year Plan, developed great industries, and changed from an old India to a modern one.

R.S.L.

• SYNOPSIS OF THE WORK

During the Fifty Years of Wesleyan Work in India, in addition to the uncounted numbers who have been led to Christ, orphans have been raised and educated, pastors, colporteurs, Bible women, teachers, nurses, compounders, carpenters, masons and others have been trained.

The National Church has come to maturity and is on its way to being indigenous. Devoted, capable leaders called and set apart by God and the Church have taken on heavy responsibilities and are carrying the burdens common to any conference.

Missionaries have come and gone, but an indigenous, maturing Indian Church continues, now producing its own leaders, and reaching its own people to the glory of God and the salvation of souls.

R.S.L

EVEN as Jesus ministered to those with divers diseases, so do the missionaries. It is said that there is more sheer pain to the square mile in India than in any other place in the world. This land has been called the world's main reservoir of infection for plague, cholera, smallpox and malaria. In addition, a vast number suffer and die of leprosy, tuberculosis, a variety of fevers, dysentery and starvation. Cripples, paralytics and sightless beggars are a part of the landscape.

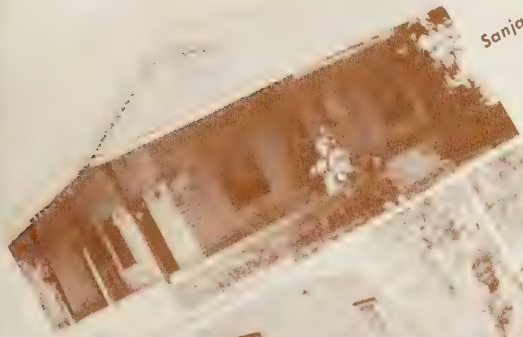
Besides the service rendered in the dispensaries, every missionary and Christian worker has carried a medical kit with him into the villages. Ministering to the physical needs of people has often opened doors and hearts to the Great Physician.

Dispensaries have been operated in Sanjan, Dandi, and more recently, in Dhagadmar. The verandas of the bungalows at both Vapi and Dhagadmar served for many years as dispensaries for the nurses stationed there. For a time a mobile dispensary was used by Miss Hazel Jones. On certain days when the "traveling dispensary" was scheduled for an area, one could see the people gathering in from miles around for treatment, reminding us of the world of the Great Physician, who, wherever He went, drew a great crowd of needy ones around him.

After years of negotiation for a suitable site, a hospital was built at Vapi, near the Portuguese border. This splendidly planned institution, complete with a chapel building and staff residences was never opened. International tension made the area a no man's land and the doctor-builder, Lowell Jennings, was asked to leave the area. But the hospital that never opened seems much nearer operation today as our own Indian doctor completes his training.

The Compassionate Arm of Medicine

Vapi Hospital Buildings



Sanjan Dispensary

Dhagadmar Dispensary

Mobile Dispensary

Work in the

MARATHI LANGUAGE AREA

Brother Doty with early Marathi Believers

Work among the Marathi-speaking people began with the opening of small mission schools. In addition, the teachers did house-to-house visitation and held nightly meetings in the villages after the men came in from the fields. During the cool seasons missionaries pitched tents in these areas helping the workers stationed there.

In 1940 Miss Grace Wood envisioned a church in a remote corner of our Marathi area where Brother Doty had started work in the later years of his service in India. While Miss Wood was in camp near Udva, the campaign began. The first converts were from Rypore which later proved to be the home of a fine indigenous group. Although Satanic forces hindered and delayed, God overruled and enabled the purchase of a fifty acre plot of land which has done well in furthering the indigenous church. A small garage-type house was erected in Udva where missionaries could live, and our first Marathi missionaries, the Fisks, set up a home and began their labors among the Varlis, a tribe of aborigines who made a bare living working the rice fields and grass lands of large landowners.

In September of 1949 the Marathi Church was organized with 8 full members and 24 associate members. The first Varli Christian to be baptized was among the charter members. Marathi work has been carried on in Asvally, Khedpada, Gholvad, Umbergaon, Udva and Rypore.

Marathi Day School with Miriambai, Teacher

Marathi Day School with Kasota Master, Teache

Listening to the Gospel in Marathi

Miss Grace Wood and Bible Woman, Rebeccabai

Udva House

Members of the First Organized Marathi Church

Workers at Udva

Thomasbhai gives Marathi New Testament to a Varli who can read.

Marathi speaking Children

• MISSIONARY CHILDREN

At least 23 missionary children have lived in India with their parents during the 50 years the Wesleyans have served Western India. Half of them were born there and grew up understanding and speaking two languages.

Reaching school age meant separation from their parents for most of the year since the school for missionary children is located in the Himalaya Mountains 1200 miles north of the mission area.

At Woodstock School in Landour, Mussouri, the climate is cool, the association with other children beneficial, and the education of high standard. A three month holiday brings them home for Christmas and the cool season on the plains. But with the coming of March the school parties head north again where the tears of parting soon dry and the roses return to their cheeks.

R.S.L.

Bringing

Everybody Ought to go to Sunday School

BECAUSE of the famine orphans taken in by the mission, there was a heavy concentration of work among children in the early years of our India ministry. There were boarding schools, Sunday schools, and children's meetings, with orphans and the children of Christian families as students.

wanted animal life on the compound was kept down somewhat.

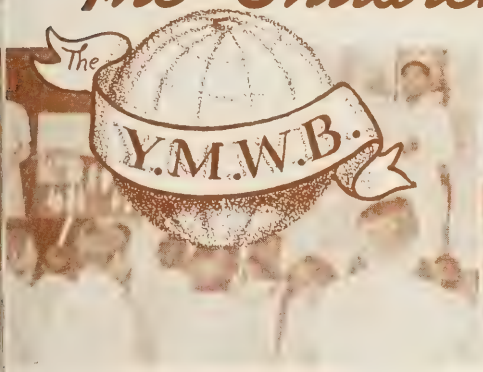
Work among village children has been done by all the lady missionaries with the help of Bible women. Going into village after village, day after day, each

Rhythm Band

Vacation Bible School

A Big 2¢ Worth

The Children In



Children's Meeting at Sanjan

Bible Woman and her Fisher Caste "Sunday School"

At least as early as 1919 a YMWB was organized. Under the Wood Sisters both Pardi and Sanjan had thriving YMWB organizations. Sanjan boasted 73 members, Pardi 42. One year $60 was sent to America for other mission work. Another year the YMWB gave $30 to support a boy in Africa. The boys in the Sanjan boarding school were promised that 2¢ would be credited to their yearly dues for every snake, rat or crow they killed. And so it was that hardly a day passed by but that some lad came to the bungalow to display his catch and receive his credit for YMWB dues. Most of the dues were paid in this way and the unpoint would be visited at regular intervals. The children would be waiting and looking forward to a happy hour. Songs and Bible verses were taught and stories of the Bible told with illustrated pictures. At the close of the season examinations were given. Miss Marguerite Poe did outstanding work in organizing such "Sunday schools."

Daily vacation Bible classes and evangelistic meetings for the children in the churches and annual camp meetings have paid great dividends. And then the Indian children have a good sense of rhythm, so a Rhythm Band was an easy and happy accomplishment.

Dhagadmar Day School with Deyabai, Teacher

Lady Teachers

VERNACULAR

• INDIA CONFERENCE MEETS (1958)

It was my privilege to attend the 34th annual session of the conference. After seven years absence, I noticed a great deepening of spiritual life and a remarkable maturity.

Rev. J. M. Hanson, superintendent of the Missionary Bands in India, and Rev. Percy Lawrence, an Indian pastor of the Bands were visitors to the conference. These brethren were present by invitation of the conference since the Missionary Bands Church and Mission have voted to join the Wesleyans. They were a blessing to the conference and ties of fellowship were quickly established.

—A. E. Liddick

In later years, especially since Indian independence, our responsibility in educational work has automatically decreased because of government attention to the need. But for several decades trained Christian teachers conducted day schools. Within the classes as well as before and after school, there was rich opportunity to plant the seed of Truth and cultivate it. Definite conversions resulted from these teacher-student contacts. Parents were visited and encouraged to send their girls as well as their boys to school. In the class room Christian principles, sanitation and better living habits were stressed.

Some of the ablest teachers through the years were women. To name a few of the more recent ones, Deyabai Justin, Kamalabai Somchand, and Miriambai

Dhagadmar Day School Grou

Nikam would be outstanding. Many of our competent men teachers felt the call of the Lord to full time ministry of the gospel. In order to serve their Lord and Master in a wider capacity, they left the teaching field for which they had been trained and where they had already made a comfortable place for themselves. But in the years since they left their teaching posts, God has honored and blessed them richly. Three of them have served the church as president of the India Conference. One holds the trusted and responsible position of conference treasurer. Two have been language teachers to several of our missionaries. All these have served with sacrifice and devotion and a "well done, thou good and faithful servant" awaits them when they stand before the Great Teacher.

• LIVING STONES OF THE LIVING CHURCH

In 1939 the church in the homeland began to pray for "new churches of living stones". By faith they prayed until ten small congregations of believers were named. From time to time the personnel of these embryo churches has altered somewhat, but the flame has gone out in one place only to spring up in another nearby village.

—Hazel R. Banker

Asvally Marathi School (First generation to go to School)

Birthday Party

Play Time

BOARDING SCHOOL ACTIVITIES

Game

Boarders at Dhagadmar School

Clean-up Time

Grace at Meals

Bible Women

Rev. A. T. Christian baptizes a Believer

Colporteurs Distribute Tracts to Groups like this one at a Weekly Market

BIBLE WOMEN IN INDIA. These handmaidens of the Lord play a vital part in village work, witnessing for Christ, teaching his word, and gossiping the gospel in language the women folk understand.

CHRISTIAN BAPTISM is important in India. Here the convert from a heathen religion makes public testimony to the fact that he has become a Christian. The service is almost always conducted at a river side where villagers may come to see. It is a very impressive service with a group of Christians gathered to sing and witness this most important testimony in the life of the true believer in Christ.

ADULT LITERACY. Teaching illiterate adults to read simple words and sentences by the Laubach method has made it possible for many of them to read scripture portions even though they never owned a book!

COLPORTEURING AND SCRIPTURE DISTRIBUTION. Here is an arm of the work for which we have great promises. The word shall not return unto him void but shall accomplish that which He pleases. The entrance of it giveth light and understanding to the simple. Souls have been saved who read the smallest amount of truth on torn pages!

An Indian Dancing Group

Idols in a Crude Temple

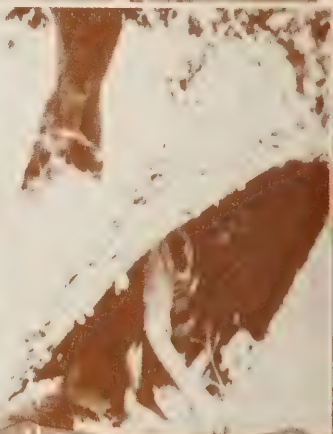
THIS *and* THAT

Graceful Water Carriers

House Boy

An Indian Umbrella

Funeral—Bodies will be burned and ashes sprinkled on the Sacred River



Missionary Rest Home in Himalaya Mountains

During Dr. and Mrs. E. F. McCarty's Year in India

One Mode of Travel in the Mountains

Gujarati Language Teacher

Here and There

Curio Merchant

"Missionary Council"

Marathi Language Teachers

THE BIBLE SCHOOL in India is almost as old as the work itself. Its very first classes were conducted by Miss Stella Wood. Among its first teachers was the beloved C. B. Harvey often spoken of as C. B. Hallelujah. This godly man left his imprint on the lives of all who came under his ministry. Others who taught in the Bible School were Mr. and Mrs. Doty, Mr. and Mrs. Banker, Miss Price, Mr. Liddick, Mr. and Mrs. Coleson and Mr. C. M. Justin.

Bible School classes have been conducted during the monsoon season when the heavy rains prevented village visitation. Because of the short term (four months a year), it required a period of ten years to complete the course.

Together with the scholastic training, came years of rich experience in the field wooing and winning men to Christ. Bible school graduates are our able leaders today. Transformed, yielded, endued for service, they are loyal Wesleyans pouring out their lives for Christ and the church.

Wesleyan Youth in India

One delightful phase of the work of Wesleyan Youth in the India Conference is the all out effort to reach the unevangelized villages. The program is called Witness Week. Once a year, every day and every night of this set-apart-week, teams of young people fan out from the different stations and bombard the villages with Christian witnessing. They sing and testify, quote scripture, and proclaim the glad tidings of freedom, joy and blessing through salvation in Christ.

Indian Wesleyan Youth Institute 1949

Rev. Robert Mc Intyre with Young People in 1958

Young People's Convention 1937

First Service Over

Along the Christian M

THE DHAGADMAR STORY

Dhagadmar Church

Outdoor Service at Police Outpost

In 1932 the missionaries in India pooled their tithes and bought land at Dhagadmar (about 13 miles southeast from Pardi) to establish a Christian farm colony. Some of the orphan boys and girls who had grown up and married in the mission were given the opportunity to go to the farm and settle. Help was given them in getting started and in a few years several families were living in houses they built themselves. A preacher and his wife were stationed there and a small day school was opened with the preacher's wife as teacher.

Evil spirits were supposed to haunt the land bought by the mission. Certainly thieves lodged in the vicinity and grave robbing was common. The road leading from the jungle to the railroad ran past the colony and the traffic was heavy during the day with cartloads of logs, charcoal, clay vessels and other commodities. Because of the evil reports concerning the area, the cartmen were afraid and would avoid going through after dark.

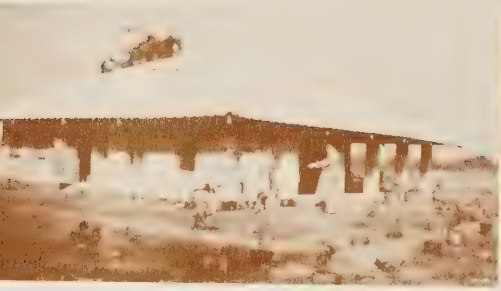
In 1939 the WH&FMS sponsored the building of a small bungalow there. Farmers who had been trained in the carpentry school in Sanjan helped in the construction. In 1941 the completed building was dedicated and the Bankers moved in. At the close of 1941 a camp meeting was held at Dhagadmar. Crowds of outsiders came in for the evening services. It was a great camp and the new field was of interest to all. And so during that camp a special offering of cash and pledges was taken for the building of a little church. The missionaries and national Christians promised to supply the furnishings, including a bell. Farmer members promised to haul sand and gravel from the river when the building began. In the meantime, the people were worship-

Gathering in the Crops

House of Christian Farmer on Dhagadmar Land Plot

General Store

Traffic



Dhagadmar Bungalow

Tent Meeting

Laying a Good Foundation for the Church

Signing up as "Charter Members"

ping in a small room of an old police outpost. When the church bell was presented, it was hung in a tree near the meeting house. Overflow meetings were conducted outside.

Then war broke out affecting the entire world. In 1945 the first opportunity came to consider the building of the church. In the meantime building materials and labor costs had far more than doubled in price and building materials were rationed. The small fund for the church, though still intact, had been dwarfed by the war. Five years later, with additional financial help, memorials, and gifts from two churches in the States, the little church was completed and the bell that had hung in a tree so long was installed. Dedication Day was an historic event for here was our first church built by and attended by indigenous Christians who had caught a new vision.

During the intervening years Dhagadmar has changed. The cartmen no longer fear to pass through at night. On the contrary, they arrange to arrive here at nightfall, for this is now a place of peace and safety because the Lord dwells in the hearts of men, women and children and our people call their section of the village Shantipur, meaning place of peace.

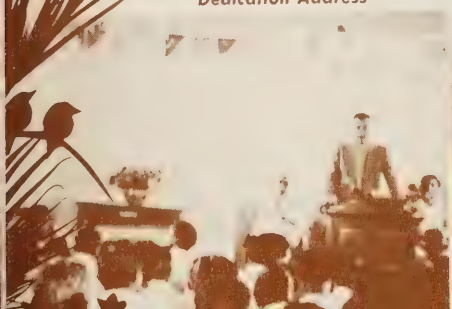
This Wesleyan Methodist community stretches along the road for a mile. On both sides of the Christian Mile, farmers have established Christian homes. Every Sunday morning the church bell can be heard in all the villages around, reminding the people that it is the Lord's day and time to gather for worship. Soon the road is peopled with God's children carrying their Bibles and song books to church, leaving their footprints in the dust of the road as they go to worship.

Corner Stone is Laid

Women's Sunday School Class

March to the Church on Dedication Day

Dedication Address



Dedication of Babies

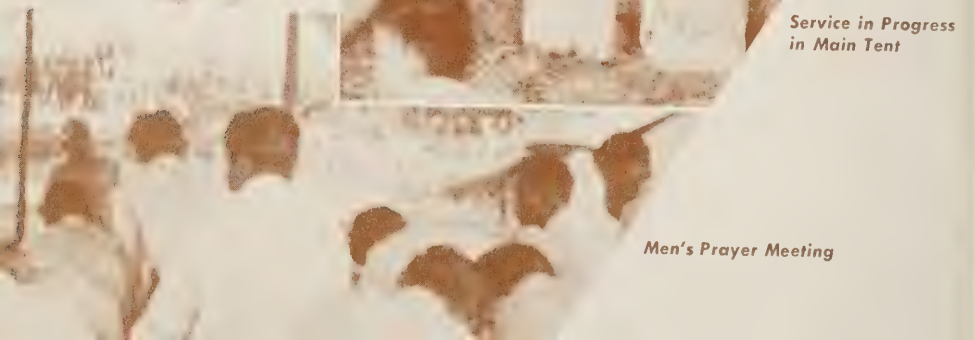
Arriving by train for Camp Meeting

by Ca

all roads lead to CAMP

Women's Prayer Meeting

Service in Progress in Main Tent



Men's Prayer Meeting

THE ANNUAL CAMP MEETING is a time of spiritual refreshing and fellowship. Christians gather by train, bus, horse tonga, ox cart, bicycle and afoot.

Tents of all sizes and for varied uses are pitched and matting enclosures are erected to extend accommodations. In the tabernacle and prayer tents rice straw is spread over the ground providing the only seating arrangements needed. Firewood is ordered. A man is hired to bring his milk buffalo to the compound daily in order to supply the people with fresh milk for their tea.

In an air of expectancy and on scheduled time the services begin. Men sit on one side of the tent and women and children on the other. Services are conducted much the same as in other Wesleyan Methodist camp meetings. There are early morning prayer hours, children's and young people's meetings, women's meetings, men's meetings, song and testimony services, preaching and altar services. God's presence in the hallowed tents and on the grounds has its effect upon all who come and go. Definite victory in the camp holds promise of other victories for Christ when the workers return to their stations to press the battle for souls still lost in heathen night.

MEETING

In January of 1959 the Missionary Bands of the World merged with the Wesleyan Methodist Church bringing a thriving work in Central India to our overseas constituency. This field lies about 700 miles east of our work in Western India. The languages used are Hindi and Chattisgarhi.

This work was started during the time of the great famine and is now more than 60 years old. It comes to the Wesleyan Church with a long history of devoted and sacrificial service rendered by some 45 to 50 missionaries.

The main station of the Bands is in Raj Nandgaon, a city with a population of 40,000. Here there are two missionary bungalows, a fine town church and an orphanage. About two miles out of Raj there is an excellent Leprosarium in full operation, staff buildings, a beautiful church for lepers, and houses for the missionary doctor and nurse. National pastors and Bible women work in ten outstations within a 30 mile radius of Raj Nandgaon.

Early in 1960 Dr. and Mrs. Charles Paine and their family sailed for India and are now stationed at the Leprosarium. This makes a total of eight missionaries on the Central India field at present.

Lepers' Church

Leprosarium and Other Buildings

A NEW FIELD

hart Hanson

Martha Hanson

Juliette Breedlove

Hazel Compton

Missionaries Now Serving in Raj Nandgaon

Ruth Curtis

Charles Paine

Grace Paine

becca Bibbee

Welcome Auntieji

Farewell

Welcome Back

Thank You for Your Ministry

Coming and Going

THE INDIAN PEOPLE EXPRESS THEIR APPRECIATION WITH GARLANDS OF FLOWERS

Dr. Nicholson at Air Po with Mr. Cowart, Mr. C. Justin and son, Samue

INTERESTING PEOPLE

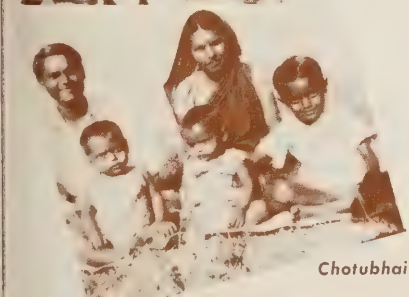
Somchandbhai and Family

Ratnabhai and Denabai, Village Workers

Family Devotions

Double Load

Thomasbhai and His Sons



Chotubhai and Family

• THE GOSPEL GOES TO DHARAMPORE

The door of Dharampore was opened after many years of prayer by the church in India. When the time seemed ripe to enter this district, we were faced with the fact of many different classes of people speaking different languages and dialects. How should we approach them? Where should we begin? These and other questions were the subject of our prayers.

On November 28th with books and tracts and musical instruments, we attended a large bazaar held in the district. The response was most encouraging from the first. The people had a mind to listen to the gospel and in a short time we sold all the tracts and gospels we had with us.

—A. T. Christian

CHANGING INDIA

INDEPENDENCE came to India on August 15, 1947 being ushered in without bloodshed. Instead of shots there was handshaking. England left by the front door to return by the back door to help administer the new nation.

But after independence, as old India was changing to new India, the bloodshed came for another reason. For India was divided. The process was called partition, with India becoming smaller and the new country of Pakistan appearing for the first time on the map of the world. Then the riots between the Mohammedans and Hindus began. Before they were over, millions were slaughtered. The movement of Hindus and Mohammedans into their "own countries" constituted the largest mass migration in history. In addition to the awful carnage, due to the rioting, tens of thousands of men, women and children died of exposure, disease, starvation and hopelessness.

Then Mahatma Gandhi, father of Indian Independence, was assassinated by his own people. They would not tolerate his passive way of life.

In 1948 an amazing political miracle took place when 457 native states were absorbed into the two countries of India and Pakistan.

In the 13 years since Independence, India has changed and developed rapidly. The new constitution demanded changes. Caste, land ownership, education, etc., all were affected. Consequently missionary work was operating in a new political climate.

While India was reaching for her national freedom and then adjusting to her new status, the Christian endeavor to point the way to freedom in Christ continued. Missionaries and the Indian leaders of our church in India began to plan for an indigenous church under national leadership. Noteworthy progress along these lines, and the Lord's hand of blessing are evident in the India Conference.

Independence Day Parade

Epilogue

A. E. Liddick

As the Wesleyan Mission in India nears the completion of fifty years of operation, we may be pardoned for a backward look. The zealous pioneers who began the work, and the faithful workmen who built the work, are due our sincere appreciation. So are the Wesleyan churches who for fifty years have, in obedience to the Great Commission, sent money and missionaries to this part of India.

Here are 1,000 square miles of small farms and villages providing livelihood for approximately 200,000 souls. With minor exceptions, Wesleyan workers have been and are the only Christian witness in the area. Where Christ has been preached, it has been our preaching. Where Christ is not known, it is our failure.

It would be impossible to total the sacrificial giving, the dedicated lives, the relentless persecution, the tearful intercession, the hours of toil, the moments of discouragement, the faltering faith, the blessed footsteps that have compounded this half century of witness. But they all add up, under God, to a growing church exhibiting a high degree of doctrinal purity and a commendable obedience to Christ. Its membership includes talented youth, godly women, and consecrated men—some very choice vessels for the Lord. They are our joy and crown in Western India, and we are their helpers.

Our forefathers witnessed to their generation; we are now the witness to ours. There can be no end to our obedience for, as the generations come and go, each new generation produces more eternity-bound souls than the preceding one. The command of the Master is still clear—to our Indian brethren as well as to us. Hand in hand, under the anointing of God, we march into the future with unswerving faith and dedication.

To serve the present age,
My calling to fulfill,
O, may it all my powers engage,
To do my Master's will.

Alton E. Liddick
Executive Secretary
Department of World Missions

Floyd Banker

Hazel Banker

Vera Clocksen

Ralph Coleso

Floyd Fisk

Irene Fisk

MISSIONARIES IN INDIA

Lowell Jennings

Faith Jennings

Hazel Jones

John Landrey

Beulah Landrey

Alton Liddick

live Coleson

Thomas Cowart

Loney Cowart

Peter Doty

WHO HAVE LABORED

DURING THE PAST

5 YEARS

Clara Doty

Grace Wood

uth Liddick

Marguerite Poe

Mary Price

Margaret Wright

Missionaries who have labored in Western India

Rev. and Mrs. A. E. Ashton
Mr. John Armstrong
Miss Stella Wood
Rev. and Mrs. John Read
Rev. and Mrs. C. B. Harvey
Miss Mary Greene
Miss Frances Forte
Miss Grace Wood
Rev. and Mrs. W. C. Morris
Miss Flora Pitts
Rev. and Mrs. P. D. Doty
Rev. and Mrs. F. E. Banker
Rev. and Mrs. John Smeltzer
Miss Mary Price
Miss Isla F. Knight
Miss Hazel B. Jones
Rev. and Mrs. Alton E. Liddick
Rev. and Mrs. John L. Landrey
Rev. and Mrs. Floyd Fisk
Miss Marguerite Poe
Rev. and Mrs. Ralph J. Coleson
Miss Vera Clocksen
Miss Margaret Wright
Dr. and Mrs. Lowell Jennings
Rev. and Mrs. Thomas Cowart

Now serving in Central India

Rev. and Mrs. Jehart Hanson
Miss Juliette Breedlove
Miss Hazel Compton
Miss Ruth Curtis
Miss Rebecca Bibbee
Dr. and Mrs. Charles S. Paine

Missionary Secretaries during the past fifty years

Rev. Eber Teter
Rev. E. F. Mc Carty
Rev. T. P. Baker
Rev. F. R. Birch
Rev. A. E. Liddick

A number of the pictures in this booklet have been furnished by friends of India.

• REVIVAL IN GUJARAT (1953)

Revival has begun in Gujarat . . . Last year was a memorable one for the Wesleyan Church in India. After hearing of great revivals which had taken place in America and other places, as well as the recent awakening among the missionaries in the Akola Convention, retreats were held in all of our main stations. According to II Chronicles 7:14, emphasis was placed upon four things: humbling, prayer, seeking God's face in confession, and turning from wicked ways. The Holy Spirit worked mightily in our hearts, lives were quickened, wrongs were righted and testimonies took on new meaning. Best of all, this work of the Spirit still continues.

—S. D. Madhuvarsichand

And he said unto them, Go ye into all the world and preach the gospel to every creature. Mark 16:15

And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following. Mark 16:20

And he gave some, . . . teachers. Ephesians 4:11

Heal the sick, cleanse the lepers, . . . cast out devils: Matthew 10:8

. . . Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matthew 28:19

I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15:16

For God so loved the world, that he gave his only begotten Son, that whosover believeth in him should not perish, but have everlasting life. John 3:16

GUJARATI.

કેમકે દેવે જગત પર એટલી પ્રીતિ કીધી કે તેણે પોતાનો એકાકીજનિત દીકરો આપ્યો એ સારૂ કે, જે કોઈ તેના પર વિશ્વાસ કરે તેનો નાશ ન થાય, પણ તે અનંત જીવન પામે.

MARATHI.

देवानें जगावर एवढी प्रीति केली कीं त्यानें आपला एकुलता पुत्र दिला, यासाठीं कीं जो कोणी त्यावर विश्वास ठेवितो त्याचा नाश होऊं नये, तर त्याला सार्वकालिक जीवन प्राप्त व्हावें।

HINDI.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया कि उसने अपना एकलौता पुत्र दिया कि जो कोई उसपर विश्वास करे सो नाश न होय परन्तु अनन्त जीवन पावे।